LUTHERAN MEN

World Lutheranism Leaders
Bishop Hanns Lilje and Dr. Franklin C. Fry

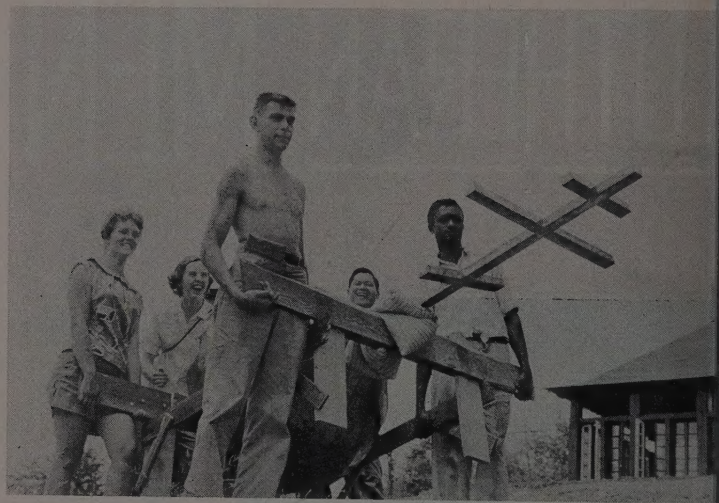
November
1957

BROTHERHOOD OF THE LUTHERAN CHURCH

Volume 38
No. 11

Subscription
$1.50 a year

Camp Youth Build Orthodox Chapel



Nineteen young persons from eight countries spent part of their summ vacation helping to complete a chapel at a retreat center operated by t Russian Orthodox Church of America in the Catskill Mountains at Acco N. Y. The youth were members of an ecumenical work camp sponsored the World Council of Churches with the cooperation of the National Coun of Churches. Some of the youth are here shown getting the chapel's gle copper cross up a hillside. The Accord camp was one of 40 in 26 countr held under the auspices of the World Council.

—Religious News Service Ph

LUTHERAN MEN

JOSEPH B. MOHR, Editor, 3701 Avenue I, Brooklyn 10, N. Y.
SEND HERE ALL NEWS, ARTICLES, AND STORIES FOR PUBLICATION.

HOWARD L. LOGAN, Executive Secretary, 231 Madison Ave., New York 16, N. Y.
SEND HERE ALL SUBSCRIPTIONS, CHANGES OF ADDRESS, CORRESPONDENCE REGARD THE BROTHERHOOD ORGANIZATION AND INQUIRIES REGARDING ADVERTISING.

JOHN M. MANGUM, Editor Monthly Topics, 1228 Spruce Street, Philadelphia 7, Pa.

STAFF WRITERS: George A. Eichler, Earl S. Rudisill.

Published monthly at Bethlehem, Pennsylvania, by The Brotherhood of The United Luthe Church in America. Entered as second class matter April 30, 1923, at the Post Office at Be lehem, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of post provided for in Section 1103, Act of October 3, 1917, authorized April 30, 1923.

Printed in the United States

Subscription . . . $1.50 a year

The Topic for December

An Inter-Lutheran Topic

Edited by the Rev. John Mangum
1228 Spruce St., Philadelphia, Pa.

Toward Becoming Mature

BY WILLIAM E. HULME

"Among all my patients in the cond half of life—that is to say, er 35—there has not been one hose problem in the last resort as not that of finding a religious itlook on life," the famous psyiatrist Carl G. Jung wrote in his ook *Modern Man in Search of a oul.* The chapter of the book in hich Dr. Jung makes this statement was recently reprinted in the agazine *Pastoral Psychology.*

A student in my class in clinical storal training, reporting on this ticle, asked, "Why after 35?" The swer we arrived at was that 35 arks the end of the first half of e and the beginning of the last. one enters middle life he begins question his sense of values and feel less confident of his goals. rhaps he is aware that he may ver attain his goals. At any rate, needs a shift in his emphasis in e or he may be overcome by a nse of futility.

Until middle life one may feel that his value as a person depends on what he accomplishes. This is particularly true of men

Our culture is characterized by the necessity to be a success. This pressure on our men leads each to feel he is in competition with the other. Success is a rather relative thing. It is determined by how you do in comparison with how others do.

Author

Dr. William E. Hulme is professor of storal theology and pastoral counseling Wartburg Theological Seminary, Dubuque, wa. Wartburg is an institution of the erican Lutheran Church.

Contents

Worthy of the Calling 6
Civil Defense 9
News from Headquarters 12
Scouting in the ULCA 15
Education for Living 16
News of Men and Meetings 17

In business it is a matter of getting promoted. If one doesn't get promoted, he develops a sense of failure. If he does get promoted he feels the hostility of his fellow workers who did not. On the farm it is a matter of having as new equipment as one's neighbors and, of course, of making as good a profit.

These demands that we feel our society makes upon us easily become the demands we make upon ourselves. Naturally they create anxiety—are we going to live up to these d e m a n d s? And guilt—we never seem to accomplish what we feel we should. And resentment—those that get ahead of us have a way of making us feel rather small.

Jesus Dramatized This Temptation

The pressure to achieve "success" is responsible for some of the corners we are tempted to cut in our d e a l i n g s. Jesus dramatized this temptation in the parable of the shrewd steward. The man was about to be discharged from his position as manager of his employer's holdings because of incompetency. This produced a real problem for him because he was not strong enoug to do manual labor and was to proud to go on relief. Then he g an idea. One by one he called h employer's debtors.

"How much do you owe my ma ter?" he asked.

"A hundred measures of oil answered one.

"Take your bill and sit dow quickly and write 50," said th steward.

"A hundred measures of wheat said another.

"Take your bill and write 80 And so on down the line.

By ingratiating himself with the people in this manner he was ho ing that they would receive him i to their homes when he was di charged. When the employer di covered what had h a p p e n e d h marveled at the man's ingenuit for, said Jesus, "The sons of th world are wiser in their generatio than the sons of light."

But the cleverness must bear i moral judgment. "If you have n been f a i t h f u l in the unrighteou mammon," Jesus said, "who w entrust to you the true riches?"

Yet the temptation can be mo appealing. "It's all right," we sa "Everybody's doing it." The id seems to be that right and wron are determined by majority practic It is an attempt to make wron sound right, or at least not so wron

The way of the shrewd steward part of the warp and woof of ou society. In the name of achievin our goals we can justify a lot things that would never endure th light of God's judgment, but whic we think are not necessarily wron

Topic Aims

1. To prepare the younger men to deal with the problems and complexities of approaching middle life.
2. To guide the men in middle life to deal with their problems realistically from a Christian point of view.

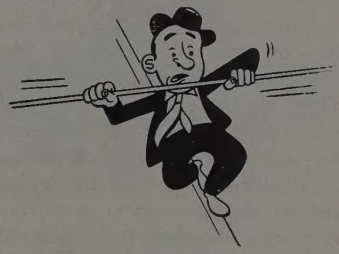
Worship

Hymn: "One Thing Only, Lord, Is Needful"
Scripture: Psalm 73
Free Prayer
Special Music
Hymn: "Go with Jesus to Thy Task"
Topic
Hymn: 'O Love that Wilt Not Let Me Go"
Prayer: "Prayer: Ninth Day—Evening" from **A Diary of Private Prayer** by John Baillie

We shrug our shoulders and admit they are on the fringe, but it seeems we have to do them to be a success. Therefore we okay them.

On the other hand, we can be honest in all our ways and still be dyed-in-the-wool materialists. We may even enlist the help of God in meeting these demands upon us. We see this tendency in the trend that religion has taken in our day. Religion's advantages are related to the value systems of this world. One scarcely hears about "the world to come." What cannot take place in this life has little relevance because our goals are meaningful only to the here and now. The result is a race against death. We have developed to an all-time high the potentialities of religion to relieve our psychic pains, to help us enjoy life, and to bring success to our endeavors. But in all of this there is very little mention of death.

Our age has looked upon an otherworldly emphasis in religion as an escape. Of course, there is something to be said for this. Because eternal life was described in attractive terms to a previous generation, it was easily used as an escape by those whose current lot was anything but attractive. But a this-worldly religion can also be an escape—an escape from coming to grips with the shortsightedness of our goals and with the threat of death. When the area of eternity is beyond our focus. our search for meaning in life as well as our growth as persons is seriously curtailed.



We Become Shaken

Somewhere along in middle life the inadequacy of our values and goals begins to dawn on us. With more of our life slipping into the past and less of it left to accomplish our ambitions, our whole way of looking at things may become shaken. When this happens we ourselves become shaken. We may have thoughts like those of the preacher who wrote Ecclesiastes, "Then I considered all that my hands had done and the toil I had spent in doing it, and behold, all was vanity and a striving after wind, and there was nothing to be gained under the sun."

Perhaps, on the other hand, even harder to endure is the disillusionment that follows the fulfillment of our superficial goals. What had promised to give us a sense of accom-

(continued on page 26)

Cover Photo

Bishop Hanns Lilje, left, of Hannover, Germany, the second president of the Lutheran World Federation, was succeeded by Dr. Franklin Clark Fry, of New York, who will serve as the third president of the LWF. The two leaders of world Lutheranism are shown as they posed during the Third Assembly of the LWF in Minneapolis, Minn., during August.

Photo by Bruce Siffert

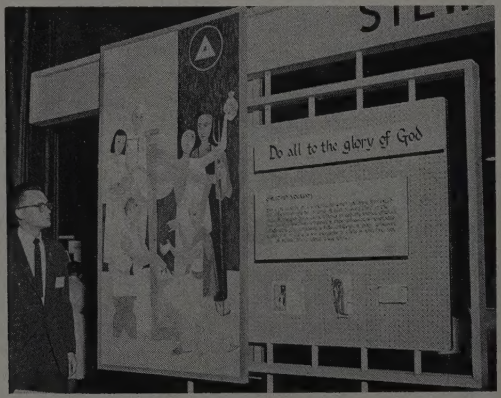
Worthy of the Calling

BY GEORGE TAMKE

Not many of us have missed hearing or reading something about Christian Vocation in recent years. There have been appeals for more young men to enter the ministry . . . for women to become deaconesses . . . expressions of need for lay people in church work . . . teachers in Christian schools. And rightly so. These are fields of service in which there never seem to be enough capable and talented, willing hands and hearts to serve. The church must hold up—persistently—the noble challenge of these vocations. The church is one of the means God uses to call people into direct service to him.

Just as he calls all of us i*our* Christian vocation.

Perhaps the word "vocation" self is a stumbling block here. T current practice of using the w synonymously with "occupation" "job" confuses the issue for us. we look in the Bible, we'll find mentioned only once in the K James Version: "I therefore, prisoner of the Lord, beseech y that ye walk worthy of the vocat wherewith ye are called," Ephesi 4:1. Many other translations d use the word at all. In other stances of reference—and in ot translations—"calling" is the E lish word used. These are the clo



CHRISTIAN VOCATION: Do All to the Glory of God is the subject of this painting, of eight featured in the Stewardship exhibit at the Third Assembly of the Lutheran W Federation in Minneapolis, August 15-25. The paintings were executed in tempera by C Cyrus Running, and reproductions were made available in a souvenir booklet bearing title of the exhibit theme, **Christianity Lived Responsibly.** At left is George Tamke, ec artist of the Lutheran Laymen's Movement, who represented the ULCA Stewardship De ment on the inter-Lutheran committee which planned the exhibit.

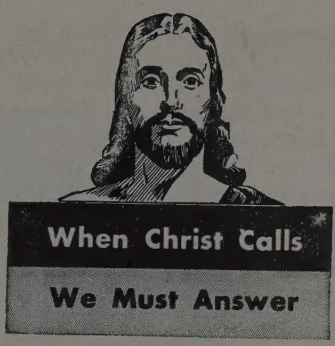
quivalents to the Greek "klesis," he Latin "vocatio," and the Ger- nan "Beruf."

Even the Oxford Universal Dic- ionary (Oxford University Press, 955) offers as the earliest histori- al meaning of vocation: "The ction of God in calling a person exercise some special (esp. spirit- al) function . . ." And, "divine nfluence or guidance towards a def- nite (esp. religious) career."

St. Paul refers to the calling gain and again—the calling to re- ntance, to salvation, to eternal fe, to a glorious hope. But, the ll also takes the form of a sum- ons to a particular duty or voca- on.

Dr. T. S. Liefeld of the Lutheran heological Seminary at Capital niversity discussed this subject at e All-Lutheran Stewardship Con- rence in January, 1957. He said part:

"In the New Testament, then, and pecially in Paul, we discern that r calling through the Gospel is realization in time of God's rpose from eternity. That reali- ion is a total life response . . . " ce Christ died for all, "they that e should no longer live unto mselves, but unto him who for ir sakes died and rose again." n Romans and the Corinthian ers, he declared, "it becomes te plain that the apostle sees the ed life as something to be lived in a concrete, earthly situation. fact, the activities and relation- os of normal living, whether l, domestic or occupational, are mselves the terms in which God's is realized."



Thus, manual labor or any other bread-winning occupation is not outside the realm of Christian vocation. The tent-making of Paul and of Aquila and Priscilla was an integral part of their ministry in Christ's name.

What does all this mean for us—for twentieth-century Americans living in a world where the quest for material possessions has become the god for so many? Or, where most people tend to regard the earning of a living as a necessary evil, something quite apart from their spiritual experience?

It means that—among other things, such as praising God in church on Sunday mornings and furthering His Kingdom by taking a constructive part in congregational life—we must learn to praise him in the very work we do each day. Whether the way we earn our living is great or humble, clean or dirty, God has placed each one of us here to do a job for him. Christ has told us that we serve him when we serve our fellow man. This then, is our calling—this is our Christian vocation.

If your task is a useful one and the light of the Gospel is allowed to shine upon it, this is the opportunity God has given the Christian to serve him.

Are you a bus driver? An airplane pilot? God loves his children and has placed them in your care. He expects you to get your passengers safely to their destination. And the Christian mechanic will take special pains with your equipment for the same purpose.

Short-order cook? Dentist? Electrician? Teacher? Each has a definite responsibility to fulfill his calling.

Or, do you sell insurance? Engage in politics? When these activities are carried on honestly, they become very real ways to serve your fellow creatures of God.

Employer or employee, we must all work under God toward the same end our pastors do—the loving service of man, the building up of the body of Christ.

When this service motive becomes the dominant one—when we're working not *only* to earn a living—then we're no longer just workers, we're stewards. Our occupation becomes our Christian vocation.

This does not mean, of course, that everyone of us is in the "right" job. God has made us free to choose for ourselves, and to improve and advance ourselves, too. Does your job offer the oppotunity to develop your God-given talents? Is it harmful to others? If the Christian finds that he can't pray about his job, he's certainly in the wrong job.

And, if he's not striving earnestly to serve his Lord by serving his fellowman through his job, he is not truly "worthy of the calling."

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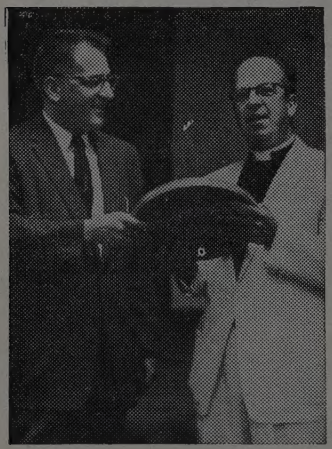

Henry Endress, left, presents a gift copy of the new motion picture "A Living Church" to Pastor William J. Hammann of St. Paul's Lutheran Church, New York City, N. Y., where many of the scenes were produced. The film was produced to help celebrate the 40th anniversary of the ULCA and its effort to strengthen and expand its mission and Christian education work. While "A Living Church" is scheduled by synodical stewardship committees for showings in all congregations, each parish may purchase its own print for continued use in parish education. The Lutheran Laymen's Movement offers the film at actual print cost, $50 plus shipping charges.

I Changed My Mind About Civil Defense

BY ARTHUR P. DRATZ

What we should know about civil defense and the possibility of another war

Several years ago I became involved in civil defense against my will. The hospital at which I am employed was requested to send a representative to civil-defense meetings. I was assigned to go. At the time, I was not particularly interested in civil defense; in fact I didn't feel one way or the other about it, but I attended the meetings. I had a chance to look in on civil defense from the sidelines without becoming emotionally involved.

I met a group of dedicated, hard-working persons who were trying to plan for the survival of you and me if an atom bomb were dropped on the city of Atlanta. The magnitude of the problem was almost beyond comprehension, but the leaders came up with some good plans.

They planned for the evacuation of the city. That would involve the giving of a warning, providing transportation, controlling traffic, and having means of communication. They talked about the care of casualties, about emergency hospitals and first-aid stations, about feeding and sheltering the evacuees. The public health problem would be enormous. Plans were made to prevent epidemics, to obtain safe water, to dispose of sewage. They talked about emergency police and fire protection, radiological monitoring, and decontamination.

Public Apathy

It semed that all those plans were doomed to failure. To make plans, one must assume that assets are available, and in civil defense the assets are trained personnel. Due to the

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A native of New York State, Dr. Dratz is biochemist at the Veterans Administration spital, Atlanta, Ga. The above article is substance of a talk given by Dr. Dratz fore the Men of the Church, Peachtree ad Lutheran Church, Atlanta, of which up he is the vice president.

apathy of the public, civil defense has only liabilities. Even today only a handful of persons are trained in civil defense.

Then came the hydrogen bomb, and the problem became infinitely greater. Where an atom bomb would destroy the center of the city for a radius of a few miles, a hydrogen bomb could destroy a whole city for a radius of ten to twelve miles. In addition, a hydrogen bomb would dump a lethal dose of radiation hundreds of miles downwind. But those dedicated persons went right on working, without any effective help from the public.

It was extremely frustrating for them to make plans and realize they would not have trained persons to implement the plans. It was frustrating to plan for radiological monitoring and not have Geiger counters to carry out the task.

As I said, I was on the sidelines. I appreciated what was being done, and the necessity for it. I was sympathetic, but frankly I thought it was a waste of time. I felt that unless the public really supported civil defense, those plans would not work. There would be utter chaos. There would not be any planned evacuation; only panic. There would not be any trained disaster teams. There would not be any hospitals, sewage disposal, safe water. There would not be anything. What was the use of trying to do something that would not work?

Recently, however, I attended a federal civil-defense school and changed my mind. I realize there is something effective that I, personally, can do for civil defense. I can learn how to survive under adverse conditions. I decided I would be selfish. I would not worry about the other fellow for t time being. I would take steps to crease my own family's chance of s vival, so that if we lived through initial attack we would not be co pletely helpless, and would have chance to pull through.

Then I realized that if everyone this, civil defense's battle would half won. Civil defense would ha assets instead of liabilities. I realiz that if people learn how to survi they will have increased interest civil defense and will be willing volunteer for assignments. Well, sir I changed my mind, perhaps oth persons may change theirs.

Is the Threat of War Remote

It may be interesting to disc some of the reasons for the apathy the public. You have heard it s that the Soviet Union doesn't wa war. Recently they talked about pea ful co-existence. They have play down the inevitability of war. P haps they believe they can get wh they want without war.

However, the announced long-ra objective of the USSR is world do nation. There is nothing in rec statements or actions to justify conclusion that the Soviets have nounced their objectives. We familiar with the methods the Sovi use to obtain their objectives. If th objectives fail, there is a definite p sibility that they will resort to w

That is not a prime danger n however. The greatest danger now in the small wars and tensions t are continuously cropping throughout the world. Those sm wars are partially fomented by Sov action. The danger in the small w is that they may develop into wars. Both Dulles and Churchill h

stated that big wars come about by mistake not by design. Many persons believe that World Wars I and II would not have occurred if the aggressor had known what the United States would do. Many believe that the Korean War would not have occurred if the North Koreans had realized what action the United Nations would take.

Though unaware of that, the public will rationalize further. They will say, "If war comes, the USSR will not use atom bombs. They fear retaliation. They are realistic people and must realize that we can destroy them with our atom bombs."

I think that is a dangerous assumption. In the event of war, do you think the Russians would surrender without the use of every weapon at their disposal? Do we think we would surrender without the use of every weapon at our disposal?

In fact, the precedent has already been established. We used atomic weapons to end a war. If the Russians think they can get away with it, they might use nuclear weapons.

This recalls to my mind a statement I made on Dec. 7, 1941. I said, "The Japs must be crazy to attack Pearl Harbor. Why our fleet will wipe them off the face of the ocean in less than a week." Well, that was a long week.

The use of small tactical nuclear weapons is another danger that may lead to an all-out nuclear war. If one side uses a small atomic weapon, the other side will be tempted to use a little bit larger weapon. Then one side may decide that a city just beyond the front lines is a tactical target rather than a strategic target and would bomb it with nuclear weapons. This could go on and on until we have an all-out nuclear war.

What Russia Could Do

Well, let's return to the general public. They say, "Even if there is a war and the Russians use atom bombs, Atlanta is still relatively safe. We're a long way from Russia and our air defenses will knock down any plane before it can ever reach us." In answer to that, one should realize that Atlanta is one of the key target cities. It is a transportation center. Russian planes can now reach all parts of the United States, including Atlanta—some of them without even refueling.

In the event of an attack, a substantial percentage of the planes will get through, despite our radar network, our ground-observer system, our aircraft and guided missiles. In this atomic age only one bomb is needed per city. The Soviet stockpile of atomic and hydrogen weapons is numbered in the thousands. Russia is the greatest submarine power on earth. It has over 400 submarines—seven times the number the Germans had in World War II, and we know what damage they did. From newspaper reports, it is said that some of these submarines are operating off our coast at the present time. Relatively short-range guided missiles which, for all we know, may be operational at the present time, could be fired at Atlanta from those submarines.

We are on the threshold of the guided missile age. It is predicted that inter-continental ballistic missiles will cross the Atlantic in fifteen to twenty minutes at speeds of more than 5,000 miles per hour. They will have a range of about 5,000 miles and will

(continued on page 24)

News and Views From Headquarters

By Howard L. Logan

Report to the Pittsburgh Convention

Seventeen months of continual contact with laymen and pastors all across our United Lutheran Church provide the overtones of this report. The purpose of this report is to stimulate some serious thinking on the part of those deeply interested in a men's program for our church. One could quite accurately analyze the weaknesses of our work after such a period of day-to-day contact with it. Finding the weaknesses, however, is much easier than coming forth with the solutions and remedies for these weaknesses.

What We Have Tried To Do

We have increased our personal contact with synodical and conference leaders through visitations. We have kept our key leaders informed of what was happening at the ULCA level. We have gained a wider support on the part of pastors. We have provided more and better materials for our men. We have attempted to improve *Lutheran Men.* Through a long-range plan we have tried to give direction to our auxiliary. We have familiarized ourselves with the programs of men's work in many other denominations. All this has been attempted in an effort to relate to our Lord an increasing number of men. Our gains have been encouraging but small.

Do We Need New Patterns?

In talking with pastors and laymen in our own and other denominations, we are led again and again to the question, "Don't we need an entire new pattern for men's work?" I creasingly we are told that the o pattern built around a monthly mee ing is no longer adequate for toda Our problem is not the same as th of youth and women's work. We mu recognize that the varied interests men must be channeled through stimulating program of effective w ness in the world. This is so much our thinking that we have under co sideration a new folder on suggest patterns of organization.

What are some of the pattern Quarterly meetings of all men; monthly meetings. Meetings only specified times when some speci project needs to be accomplishe Meetings of small groups within t neighborhood area of a parish. A there are others, too. Whether a one of these or all of them are t answer, I do not know.

Is It Programming?

We have tried to assist in p gramming this year by providing folder of suggested programs f

1957-58. But this is only an attempt to eliminate some of the secular material that generally creeps into men's programs. It is trite to say that the program is the heart of the auxiliary. Sooner or later we must learn that men are *not* attracted to the mediocre. Nor will only entertainment sustain interest. Yes, we believe one of our weaknesses is in the programming of our congregational units. This will not improve until men in these units are willing to put real effort into preparation. The ULCA Brotherhood can help, but cannot be ultimately responsible for the kind of programs presented in local units.

Is Our Definition Of Membership a Liability?

Ought we not eliminate the matter of affiliation and consider all congregational men's units a part of the men's auxiliary of the chuch? Perhaps this could be accomplished through free-will offerings given for our work by local units. The day is long past when the word "dues" should have been eliminated from our church vocabulary. Our synods do not determine membership on the basis of benevolences paid. In years past many congregations did not make a contribution to synod. A free-will offering from a majority of the 2,700 reported men's groups in the ULCA could bring much more financial assistance than the funds now received from the 900 affiliated units. The entire problem would be aided by our recognition that we should become a federation of synodical or state units within the church.

Are We Really Autonomous?

Some of us speak of the freedom we have as an auxiliary. And it is true that in some areas we do have more freedom of movement than do the boards of the church. We have this freedom *only* because the church gives it. If we honestly appraise our position or standing within the organization of our church, we would have to agree that we are not *really* autonomous. Our actions are subject to review and veto by the executive board of the church. On all major policy matters the church is an interested party. This is as it ought to be. After all, the auxiliary is a "burden-bearer" and not a "burden" to the church. Nor should we lose sight of our function as an auxiliary. We exist only at the pleasure of the church.

And who is to say that in the possible merger with other Lutherans we shall not be faced with a totally new pattern for our auxiliary? There are other patterns in the Protestant church, and even in the Lutheran family. Our friends in Augustana finance their men's work largely through contributions received on Laymen's Sunday. We need to have a degree of flexibility in our thinking about the best pattern of organization for our auxiliary. I am not suggesting that anything new is good because it is new, nor do I feel anything is bad because it is old. A coach does not change a winning set of plays, but he does experiment when he is losing. Have we been using a winning set of plays? Are we really so sure that what we have is the best? And if we aren't, then we should, if our real concern is for the church, be willing to try new methods and patterns. There are numerous patterns of organization among Protestant churches. Many have specific responsibilities in their rsepective denominations.

What Is Our Objective?

Our objective is not the building of a strong organization, for organization's sake. It isn't important that there be a strong Brotherhood—only is it important that the auxiliary be an instrument of the church through which men are related to their Lord. *It is my own belief that The Brotherhood can be and is such an instrument and, therefore, is important in the life of the church.* This is not to say that we are as effective as we might be. If we keep this large objective before us, then smaller purposes fall into their proper relationships.

Since our last convention we have made some progress for which we thank God. We are not responsible for the fruits of our labor—but it is expected of us that we should labor. There are encouraging signs of renewed interest in our auxiliary, though certainly not to the extent that we can rest on our laurels. Our service to congregational, conference and synodical units has increased. Personal contacts by the executive secretary have been numerous. Excellent co-operation has been manifested by leaders throughout the church. Financial response from memberships has been the highest in our history. There is much more to be accomplished for God. To our Lord's work of relating a larger number of men to Him through His Church, I dedicate my time, talents, and possessions, and invite you to join me.

That
Thou art
Mindful
Of Him

give clothing through

LUTHERAN WORLD RELIEF

202 Shafer Avenue • Phillipsburg, N.J.

"Lutheran Men" Back Copies Wanted

Wanted: Copies of all issues of **Lutheran Men** for the years 1922, 1923, 1924, 1925 the first four years of its publication; also Vol. 10, No. 8, August, 1930, issue.

It is believed that during those first four years, **Lutheran Men** was issued only four times a year.

The Brotherhood needs the issues mentioned above to complete a binding of all issues of **Lutheran Men** ever published.

If you can supply us with any or all of the needed copies, or know of somebody who can, write to The Brotherhood, 231 Madison Ave., New York 16, N. Y.

Scouting in the ULCA

By Dr. George A. Eichler

320 E. 20th St., Northampton, Pa.

Fathers Should Participate

Parent participation is one of the greatest needs in making the scout program function. In cubbing it is a requirement. In scouting it is not required and as a result there is a big letdown as scout leaders will testify.

Parents, especially fathers, are needed to help keep the interest of boys on a high level. Efforts need to be made to keep dads almost as close to the troop as they were to the pack.

Various ways can be tried. A father-and-son hike might be a good starting point. If this is decided on, it might be well to permit scouts to go along only if their fathers accompany them. There need to be a few exceptions like illness, or other infirmity or very pressing business in which case an adult substitute could be accepted. This will make the hike an important matter to scouts and fathers alike and is bound to be a success.

Needless to say, such a hike must be carefully planned, so as to be worth the time spent. A committee should be appointed to make complete arrangements. Great good can come from such a hike if careful planning has been made. Best of all, fathers and sons have had an opportunity to become better acquainted with each other and other dad-and-lad affairs will be easier to plan in the future.

Three Pro Deo et Patria Awards

First Class Scouts (left to right) James Edward Grissom, Michael Kent Webb, Joe A. Whitley, Jr., all members of Troop 361, Spencer, N. C., sponsored by Calvary Lutheran Church, the Rev. C. Marion Starr, pastor, are shown receiving their Pro Deo et Patria awards at the regular morning service, Sept. 22. Shown with the scouts are (left to right) Explorer Advisor Bill Spake, Scoutmaster Paul Cruse and Troop Committee Chairman R. M. Keller.

Education for Living

By Earl S. Rudisill

What About Heredity?

Heredity makes a difference. John Stuart Mill was learning Greek at three, was reading Plato at seven, and had become a mathematical wizard at nine. On the basis of achievement psychologists believe his I. Q. was about 190. Pascal practically created his own mathematics, though his father, a gifted mathematician, tried to keep him from learning it until after he had learned the languages. Goethe is by some rated higher than Mill or Pascal. There are quite a number of other stars of the first magnitude, distributed over the centuries.

When asked what one can inherit a certain scientist replied, "Well, wooden legs are not inherited, but wooden heads are." Whatever is found in one's make-up, which comes down from the past, is inherited. Factors present at birth, but not derived from past generations, are known as "congenital." Inherited powers vary from person to person. With 65,000 direct ancestors over the past five hundred years and with nearly 17,000,000 combinations of genes which each parent can theoretically produce, there is well-nigh unlimited variety among humans. This variety has to do with all parts of the body and every personality quality.

"Give me a dozen healthy infants—and my own specified world to bring them up in, and I'll guarantee to take any one at random and train him to become any type of specialist I may select." This was the boast of John Watson, arch-behaviorist. His claim was ridiculous, unshared by his professional peers, and repudiated by scientific psychology. Equally unfounded statements are sometimes heard today.

The Mendelian laws and subsequent developments in genetics still hold the approval of science everywhere but in Russia, where science has to bend to the Communistic pattern. The laws of heredity are most interesting, far from simple, and far beyond anything but this brief reference here.

"All men are created free and equal". That statement is true only if we interpret it as it was intended politically. But psychology has found man "bound and unequal" when it comes to his inherent nature. Practically everything in man's constitution varies from one person to another.

Each person is a unique individual—there are no carbon copies. Each one is dynamic (if normal), with problems, aspirations, capacities, weaknesses, and limitations. When

ach a class, or counsel individuals, e are dealing with live, conscious, lf-conscious, choosing, resisting, piring persons.

William James believed humans do ot use over ten per cent of their po-ntialities. If that is true, people are retty well satisfied with mediocrity. we are teaching, advising, plan-ng, or leading people we need to udy people by reading, listening, nd taking Agassiz's advice, "Don't udy books, study nature." Every urce of help in understanding peo-ple is needed.

Our varied ancestry influences us and our learning. However similar our capacities may be, or different, the drive to achieve may vary a great deal. College students may fail, not for lack of good capacity, but because of weak drive or determination. Leaders who reckon with these facts and deal with students accordingly will play a large part in the development of individual faith, nobility of living, and richness of service on the part of their followers.

News of Men and Their Meetings

St. Mark's Lutheran Brotherhood, ashington, Ill., held their annual ther-and-son dinner recently, with ore than 100 men and boys present. xecutive Secretary Howard Logan as the speaker. One of the men of . Mark's, Eugene Gildermaster, was ected Illinois Brotherhood vice esident. *East Allegheny Conference, entral Pennsylvania Synod, Brother-ood* met recently at Hollidaysburg r their convention. E. E. Crum of untingdon was re-elected president the conference. Vice presidents presenting Blair, Clearfield, and untingdon counties were elected. *rinity, Stapleton, S. I., N. Y.*, got eir fall program off with an excel-nt dinner and attendance. Roy A. utter was in charge of the program, nd Mr. Logan brought the address r the evening. Martin Viohl is the esident.

Eastern Conference Brotherhood, ew York Synod, held a fall retreat Lake Luzerne in early October. Norman Kirk was the retreat chairman. The *South Carolina Synod Brotherhood* conducted its first retreat at Mt. Hermon Lutheran Church in West Columbia, S. C. The theme was "It Can be Done," taken from a folder recently distributed by the ULCA Brotherhood. President Cecil Bowers and ULCA Brotherhod President B. T. Bodie appeared on the program. Dr. H. Odelle Harmon of Lexington was the key leader.

Synodical

The *Pittsburgh Synod Brotherhood* met in September at Camp Lutherlyn. E. A. Anderson, ULCA Brotherhood executive committeeman, represented the church-wide auxiliary. Dr. Henry Endress brought the banquet address on Saturday evening. Dean W. E. Tilberg of Gettysburg College also addressed the meeting. The *Illinois Synod Brotherhood* met at Unity Church, Chicago, in late September. Dan Metzger of Sterling was elected president. The *Iowa Synod Brother-*

hood met at First Lutheran Church, Newton, Iowa, on Oct. 13. E. A. Anderson of Washington, Ill., was scheduled to represent the ULCA Brotherhood. LaVern Johnson was the president.

The *Central States Brotherhood* met at St. Luke's Lutheran Church, Omaha, Nebr., recently. The various institutions of synod had representation and presentations. It was reported that more than 700 men are enrolled in the Missions Ten program of the synod. That is an effort to assist financially the mission program in the synod. Walter Jobman of Gothernburg, Nebr., is the president. Executive Secretary Logan spoke at the banquet.

Local

A men's synodical organization was effected at Columbus, Ohio, in late September. Application was made for affiliation with the ULCA Brotherhood. The arrangements were handled by a committee appointed by the president of the synod. A constitution and a budget were adopted. Dr. Fred Weigman, president of the synod, addressed the men. Dr. Amos John Traver, former editor of *Lutheran Men*, was a guiding spirit behind the organization. He served as a member of the synodical board of stewardship and congregational life. Don Scott of Mansfield was elected the first president. Almost 300 men were present.

Coming Conventions

Synodical Brotherhood conventions are scheduled as follows:

Nov. 2, Pennsylvania Ministerium, Lehighton, Pa.

Nov. 2-3, Indiana State, LaGrange, Ind.

Nov. 2-3, West Virginia Synod, Jackson Mills, W. Va.

Nov. 9, Central Pennsylv... Synod, Altoona, Pa.

Nov. 12, North Carolina, Gre... boro, N. C.

Areas

Canada: St. Matthew's, Kitche... recently appointed a Life Ser... Committee to advise young people... terested in full-time service in ... church. St. Mark's, Kitchener, es... lished a fund of $200 per year to... sist students at Waterloo Semin... Mt. Zion, Waterloo, recently liste... to a unique presentation of ... "Origin and Meaning of the H... Communion" by Waterloo Semi... Dean, Dr. U. S. Leupold. Trin... Sebastapol, had an unusual prese... tion of the topic, "Why Such a ... Rate of Juvenile Delinquency Am... Jewish Young People," by ... Morgenroth.

Pennsylvania: The Central Pe... sylvania Synod Brotherhood sp... sored its second annual service... the Tressler Lutheran Home. ... speaker was the Rev. Herbert G. H... man of Lancaster. This synod... Brotherhood also sponsored a din... for the ordinands at synod.

Virginia: The Virginia Sy... Brotherhood sponsored an even... service at the Lutheran Sum... School at Massanetta Springs ... August. George Eckard of Knoxv... Tenn., was in charge. Special m... was provided by a men's chorus f... Mt. Jackson, Va. Executive Secret... Logan spoke. Convention plans ... 1958 have been made in the selec... of February 14 as the date and T... ity Lutheran Church, Wytheville, ... the site.

Maryland: The 11th Annual ... treat of the Maryland Synod Broth... hood was held at Camp Nawak...

y in September. The theme: Be A g's Man. Myrl E. Alexander, as- ant director of the Federal Bureau Prisons, was guest speaker. Balti- re District Brotherhood met re- tly at the Maryland Training ool for Boys. The Washington trict met auspiciously at Oxford, ryland, for an all-day outing.

lorth Carolina: The North Caro- Synod Brotherhood cancelled its ual retreat and planned to make 1958 retreat a vast improvement r those of former years. Interest- to note their report of the Loan Gift Fund as of July 8. The total ts amounted to more than 4,000. Attendance awards were ounced by President Dewey Arndt ollows: St. Paul's, Hamlet; Faith, h; Holy Trinity, Mt. Pleasant; a c e, Thomasville, Philadelphia, las, and St. Andrews, Andrews. pecial award will be given the dis- t with the largest percentage in ndance at the Pittsburgh conven- .

Allentown, Pa., Conference Brotherhood

he twenty-sixth annual conven- of the Allentown, Pa., Conference therhood was held in St. John's rch, Mickleys, on Sept. 14. The rnoon session consisted of reports he officers and standing commit- , and the showing of motion pic- s of the Lutheran World Federa- meeting in Minneapolis. These cers were elected for the year: sident, Earle W. Bader, of Lanark, ce Lutheran Church, Bethlehem; e President, Earle W. Harpel, of hlehem, Holy Trinity Church, hlehem; Recording Secretary, ence E. Snyder, of Coplay, Zion rch, Northampton; Statistician, Edward P. Edinger, of Allentown, St. Luke's Church, Allentown, and Treasurer, Dr. Albert W. Schreiber, of Allentown, St. John's Church, Allentown. The evening address was given by Pastor W. Carter Merbreier of St. Matthew's Church, Philadelphia.

Dr. Friedrich Feller, Outstanding German Layman

Dr. Friedrich Feller, of Kitzeberg bei Kiel, Germany, an attorney, is presently serving as the chief of men's work of the Lutheran Church of Schleswig-Holstein, with offices in Kiel.

Dr. Feller has given special attention to reaching laboring people for the church. He conducts study-retreats for small groups of workers, who in turn go back to their factories to take the Gospel to their fellow workers. He has been doing this work since 1947, when, after living as a refugee for a time, he offered his services to the church.

In 1955 he declined an offer from his government to become vice president of the defense ministry for the

new German army, in favor of his present work.

A visitor in the United States recently, Dr. Feller was under the auspices of the Church Workers Exchange Program of the Lutheran World Federation as a guest of the Lutheran Evangelism Mission of the United Lutheran Church in America. The chief purpose of his visit was to observe and participate in the activities of lay people in American churches. He was also interested in studying the formation of new congregations in this country. He also attended the Third Assembly of the LWF in Minneapolis.

His itinerary with the Church Workers Exchange program included visits in New York State; Clarksburg, W. Va.; Postville and Des Moines, Ia.; Milwaukee, Wisc.; Newkirk, Okla.; Milton and Pittsburgh, Pa.

The German layman has also traveled extensively in the Scandinavian countries, the Netherlands, Yugoslavia, North Africa, Greece, Turkey, Bulgaria, Switzerland, Italy, and Austria.

A native of Petkus, Germany, Dr. Feller previously worked under civil service in his country. He attended the universities of Freiburg, Berlin, Kiel, and Heidelberg, receiving the Doctor of Laws degree in 1929 from Heidelberg.

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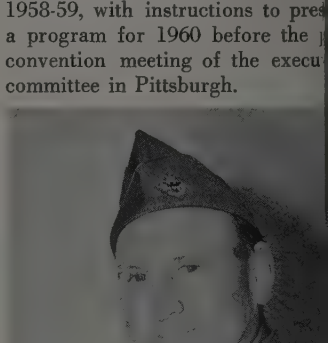
Coming Evangelism Program

J. H. Oetgen, Atlanta, Ga., director of evangelism for the ULCA Brotherhood, reports that the following three important steps in the Brotherhood's evangelism program were decided upon at the ULCA Brotherhood's executive committee meeting in Pittsburgh in July:

1. The executive committee propriated $3,000 for the printing King's Men materials—enough free distribution to every ULCA c gregation.

2. Changed the date of the Kin Men program to Easter-Pentec 1958, at the request of the Departm of Evangelism, ULCA.

3. Adopted a program of ev gelism in cooperation with the partment of Evangelism, ULCA, 1958-59, with instructions to pres a program for 1960 before the convention meeting of the execu committee in Pittsburgh.



Ralph Fischer

Outstanding Rural Scout Lea

Ralph Fischer, ,scoutmaster Troop 59 sponsored by Zion Chu (Lutheran Free) of Thief River F Minn., was honored by the Natio Rural Service Committee, B.S.A., past summer.

In recognition of his outstand rural leadership to boys thro scouting, Mr. Fischer was give scholarship by the National R

ervice Committee to the Scoutaster's Training Conference at Philont Ranch, N.M., where with nine her rural scoutmasters he particiated in a program of scouting inruction and recreation. Under the holarship both he and Mrs. Fischer ere provided with a week's vacation the 127,000-acre ranch. Mr. Fischer presented Region X of the Boy outs of America, which includes the ates of Minnesota, Montana, North Dakota, South Dakota, and Wisconsin.

Last February his troop had seven scouts reach the rank of Eagle. Troop 59 has developed an enviable record as a rural scouting unit in the Lake Agassiz Area Council, B.S.A.

Mr. Fischer is a past president of the Thief River Sportsman Club, a trustee in his church, and a salesman by occupation. He has two sons, 10 and 14.

Two Pro Deo et Patria Awards

At a regular morning service in St. John's Lutheran Church, Statesville, N. C., the . John K. Lasley, pastor, the Pro Deo et Patria award was presented to Life Scout vid Pope and Star Scout Larry Holland, the first scouts of Troop 4, sponsored by local Brotherhood, to receive the award. The presentation was made by the pastor, the mothers pinned the medals on their sons.

Left to right are Mr. and Mrs. K. F. Holland, Scout County Commissioner Claud er, Scout Larry Holland, Scoutmaster Lethco Murdock, Scout David Pope, Pastor Lasley, and Mrs. S. Dave Pope.

Canada News

Western Canada

The annual Alberta Brotherhood nference was held this summer at John's, Edmonton, Alberta, with rty laymen and pastors represent- the six Alberta congregational otherhoods in attendance.

The Rev. Lentz of the host congreion led the devotions and spoke efly about cur seminary at Saskan.

The business meeting was opened by the retiring president, Jack Hennig, who gave an account of his stewardship.

The elections resulted in an entirely new executive taking office. The retiring president, Jack Hennig, declined to stand for re-election, as he was already president of the Synod of Western Canada Brotherhood. The new executive of the Alberta Confer-

ence is now composed of Milton R. Schmitke, of Edmonton, president; Albert Peterson, of Edmonton, vice president; Paul Blaiser, of Edmonton, treasurer, and A. (Bart) Barton, of Edmonton, secretary. The Rev. Karl Frietag continues to serve as pastoral advisor. Carl Hennig, of Edmonton, and Walter Mittlestadt, of Rolly View, were elected as representatives to the conference camp board when and if such a board is established.

The business meeting was followed by a panel discussion on the theme of a Lutheran Layman's position in and his obligations to the community in which he lives.

The convention was addressed by the Rev. R. Sedo of Trinity Lutheran Church in Edmonton, who spoke about the Sector Project.

Western Canada Convention

On June 23 the Alberta Conference Brotherhood was host to the Synod of Western Canada Brotherhood Convention in St. John's Lutheran Church, Edmonton. The convention was attended by delegates from Alberta and Manitoba. Saskatchewan was conspicious by the lack of any official representation. This gives us much cause for concern.

The convention heard an address by the executive secretary of the United Lutheran Church of America Brotherhood, Howard Logan.

This address was followed by a short business meeting under the chairmanship of Jack Hennig, the retiring president. The new executive elected consists of Carl Hennig, Edmonton, president; William Wiesner, Leduc, vice president, and Alex Ropchan, Edmonton, secretary-treasurer. The Rev. Karl Frietag, Edmonton, continues to serve as pas advisor.

Dr. Clemens H. Zeidler, pres of Northwest Seminary, Minnea Minnesota, spoke on the need strong and active men's organiz in the Lutheran Church. Dr. Ze was introduced by the preside the Synod of Western Canada, Rev. A. Wilke.

Oil Royalties

This year, when the Alberta ernment announced that a tw dollar dividend would be paid to dents of Alberta out of the p received from oil royalties, the P of Peace Brotherhood, Edmo took action. For some time now Brotherhood had been looking method whereby a fund coul raised to purchase a new el organ. This was the answer! Brotherhood undertook to org and support a campaign to enco members of that mission cong tion to turn over their twenty-c gift to this worthy cause. Good

—Milton R. Schi

Canada

Rally at Edgewood Parl

"Rise Up" was the theme of th nual rally sponsored by the Bro hood of the Canada Synod and for the fifth consecutive time at wood Park, home of our Luth Summer Camps. 1200 were reg ed as they entered the gro coming from 43 various cong tions. The Rev. Franklin Je pastor of St. Marks Lutheran Ch Kitchener, was guest speaker.

Talking to the gathering, P Jensen stressed the need for the bers of the Lutheran Church t workers for God, stating that as

en we must go and tell all people of
s wonderful grace of God. We must
and sell the people the Christian
ıy of life. By doing this we glorify
r Lord and Master. We must rise
to the task before us.

The speaker was introduced by
›ward Herter and thanked by the
nodical Brotherhood president,
alter Ludwig.

The early part of the afternoon
s devoted to games and swimming.
e rally service was conducted by
v. Helmut Saabas of New Dundee.
embers of New Hamburg band sup-
ed the music for the afternoon. A
nic lunch was enjoyed by the many
›ple in attendance. The public ad-
ess system was supplied by Gordon
Kipfer of Waterloo.

Trinity, Sebastopol, had the topic presented by Paul Morgenroth, dealing with the low juvenile delinquency rate among Jewish children and young people. Officers elected at the annual meeting were: president, Claus Stockman; vice-president, George Wilhelm; secretary, E. A. Kalbfleisch; treasurer, Fred Heinbuch; topic committee, Elton Wilker and Otto Wilker; program, Elton Podamm, Robert Gladding and Harold Neeb; lunch, Emerson Weitzel, Harold Wilker and Robert Krug; pianist, E. A. Kalbfleisch; phone, Claus Stockman, Robert Krug and George Wilhelm, and reporter, William Seltzer.

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Want to Try Something?

Multiply your age by 2 and add 5 to the result. Then multiply by 50. Add the nge in your pocket, if less than a dollar. Substract the number of days in the year, . Then add 115 for good measure. The two left-hand figures will show your age, the two right-hand figures, the change in your pocket.

Want to Try Something Else?

Multiply the time you've wasted in the last month — not just relaxed or rested or t—plainly wasted; multiply that by 12, and you have the amount of time necessary go to a Brotherhood meeting once a month for a year—and that is not a waste of time.

—Trinity Lutheran Brotherhood Breezes

inds Sept. Issue Interesting

F. A. Hegman, Wheeling, W. Va., ently wrote to Executive Secretary ward L. Logan: "The September ue of *Lutheran Men* is so interest- from cover to cover that I believe ry Lutheran man should read this ue as well as all others. The 'pro- ed constitution' also is interesting. I want 25 copies forwarded to use nce. I wish to give every member our September meeting a copy."

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Stop Robbing the Ministry"

From time to time we publish in *heran Men* the news about laymen ering full-time service in the church. The Brotherhood wants to encourage laymen to serve. Every layman who gives full-time service to the church helps ease the problem of the critical shortage of pastors in the ULCA.

"Stop Robbing the Ministry" is the theme of an editorial note by Dr. Gould Wickey, in "Educational News," published by the ULCA Board of Higher Education. Dr. Wickey quotes a personal letter he received:

"I am disturbed by some of the colleges and other institutions using ordained men in positions which laymen could serve. For instance, in the

past few years.....College has called two of our best young pastors out of parishes and placed them in positions where laymen can and even have served excellently. Why should an ordained man be alumni secretary of a college? Why should a college call a man out of the vital need of the parish into the position of promotional secretary? How can .....College justify this—while at the same time they talk about the parish ministry being so vital? In another case, ...College has an assistant librarian who is an ordained pastor. Cannot a layman serve thus?"

"The staff of the Board of Higher Education," commented Dr. Wickey, "has repeatedly stated publicly that the church, synods, and institutions should use dedicated, capable laymen for certain positions rather than taking pastors, who often are not prepared for positions to which they may be elected. The pastor further on in the letter admits we must consider the wishes of the pastors. It may be that some pastors who give up their pastorates are better suited for some other work, and consequently will be more effective out of the pastorate. It is for this reason that the Boar Higher Education finds its te program of great value in assis young men to find themselves."

Relief!

A Texas rancher had some boots made and they turned out to be too tight. The bootmaker insisted on stretching them.

"Not on your life." said the rancher. "These boots are going to stay too tight. Every morning when I get out of bed I got to corral some cows that busted out in the night and mend fences they tore down. All day long I watch my ranch blow away in the dust. After supper I listen to the radio tell about the high price of feed and the low price of beef, and all the time my wife is nagging me to move to the city. Man, when I get ready for bed and pull off these tight boots, that's the only pleasure I get all day!"

Civil Defense

(continued from page 11)

be able to hit their target with a to eight mile accuracy—and th near enough for a hydrogen bom

Well, let's get back to the gene zation of the public. You've all h comments such as these: "I don't time now, but I'll volunteer when time comes." "I'll be ready." pitch in and help." "You can c on me." "When the time comes tell me what to do and I'll do it."

That's just it—when the comes it will be too late. The tra persons will not have time to tell what to do. They will be too bus train volunteers. You will be a bility rather than an asset. They have to take care of you along everybody else. An untrained vo teer in time of disaster is abou much use to civil defense as a mo wrench is to a surgeon.

The Situation is not Hopel

You have also heard this comm "I'm in the reserves. In the even war I'll be mobilized. I won't be a able for civil defense, so there i point in my volunteering now."

But if you happened to be in lanta when a bomb was dropped, would be a lost number to the fense department. They would be able to get in touch with you. could not get in touch with th Your job would be right here. would be civil defense, so you m as well learn what to do.

Then there are those who tak fatalistic atitude. "I hope it w

en here. If it does, there is ing I or anyone else can do t it. It's hopeless. It's a waste of to worry about it. The Bible pre- that the world will end in fire brimstone and I guess that will ."

iat is what we must fight against. I'm ashamed to admit that that partially my attitude. But let us for a few minutes.

everything we stand for and be- in going to be wiped out, finish- caput? Are we just going to lie and die without even trying to omething? Do we lack the moral to face the problem?

iere is something that can be . You may be lucky enough to ive the initial attack, but your ce and your family's chance of g very long after that is very slim s you know what to do and how o it.

iere may not be any doctors, es, or hospitals. Food and water be contaminated. There may not ny sanitation facilities. You will ighly susceptible to disease and mics, and medicines may not be able. There may not be any help the outside. Other cities may be adly off as we are.

That You Ought to Know

ou can do something, without a deal of effort. You can be in- ated for typhoid, smallpox, , etc. You can learn some first -at least one person in each ly. You can have first-aid sup- in the home. You can learn thing about emergency home ation.

r example, you can learn how to y water. You can purify water by ng it, but if gas or some other source of fuel is not available, do you know that you can purify water by using common laundry bleaches or a few drops of iodine.

You can learn about emergency sewage and garbage disposal, about what food is safe, about emergency sources of water. Do you realize that your hot-water tanks contain 30 or more gallons of pure water? Do you know how to empty that tank? Do you know how to shut off the water to your house so that the tank of water will not become contaminated? Do you know how to shut off the gas in your home if the outside gas mains are damaged?

I recall the story of the recent San Francisco earthquake, when after the initial tremor most people just ran out into the streets and did nothing. One old man, however, calmly went from house to house turning off gas mains. Nobody knows how many lives he saved by that action.

You can also learn something about protection against radioactive fall-out, and many other things. There are many simple things you can do which may mean the difference between life and death. Simple survival techniques apply both to atomic disasters and to such natural disasters as tornadoes and floods. Booklets are available from your civil defense organizations which describe the techniques in simple language. In Atlanta there is even one available on emergency childbirth. It doesn't take very long to read those booklets. With their help and with just a little effort you can prepare for disaster and give your family a chance to survive.

The Church Can Do Something

I've been told that it's almost impossible to get people to attend lec-

tures on first aid or on home sanitation, but they'll turn out in droves to hear lectures on cancer or heart disease. Perhaps those persons can be reached through the church. I feel that the church should be concerned with civil defense and survival. Certainly the things we learn in church will be essential after a nuclear attack. We shall need high moral standards to even hope to control the situation. We can't just sit back and pray that it won't happen here, or if it does, that some miracle will occur to save us. I believe that God helps those who help themselves.

I'd like to suggest that the various organizations of our church hold occasional civil defense meetings on survival techniques. Perhaps in that way we can insure that life will go on and that Christian teachings and principles will continue to exist. We shall probably be faced with the threat of nuclear warfare for the rest of our lives. Let's learn how to survive.

●

Topic

(continued from page 5)

plishment leaves us as empty as we have ever felt. One way to expose the shallowness of our ambitions is to achieve them.

Although the years of middle life may open our eyes to the hollowness of the goals and ambitions thrust upon us by our world, we do not necessarily become aware of higher goals as a result. We may just as easily become bitter and cynical. We may sink into a feeling of emptiness and worthlessness.

Take Fred Moss, for example. All his life he worked hard. In fact, one could almost say he lived to work. During this time he failed to cultivate the deeper capacities of his ner life. Then came the time reckoning. During one of the win in his mid-fifties Fred had what ple called a nervous breakdown. was overwhelmed with feelings defeat and futility. His work no l er interested him. In his despo ency he considered himself an u failure as a person. Fred's trou could be charged in part to a natt change of life. But it was the aw realization that his life's goal sold him short that sent him h tling into the depths.

Moments of tragedy can do same thing for us. Only then not only see the shallowness of goals, we gain an immediate insi into the real values of life. Whe loved one becomes suddenly ill, even is taken from us, we gain whole new perspective on life. things we were stewing and fretti over before now mean absolut nothing to us. In moments like th we realize that nothing really matt but love.

The Temporal from the Viewpoint of Eternity

The writer of Ecclesiastes s that God has put eternity into ma heart. To view the temporal fr the viewpoint of eternity is to k our goals and ambitions in line w the values that really satisfy. G has given us the material things life as conveyors of the spiritu In this sense all of life is sac mental—for the sacrament is a me of receiving the intangible throu the tangible, the spiritual throu the material, the heavenly throu the earthly. When our values distorted we reverse the process a

e the spiritual as a means of ob-
ining the material. Or we just
nit the spiritual altogether.

This influence of eternity upon our
inking does not detract from our
joyment of the temporal nor from
ir efforts to improve the temporal.
ut it does protect the temporal
om the corruption of idolatry. The
ible says, "For here we have no
sting city, but we seek the city
hich is to come."

Without the vision of this faith in
ernity we may view the temporal as
ir lasting city. This makes an idol
it of it. We took to it for possibil-
es that belong only to the eternal.

To prevent this from happening
me have at times abandoned all
terest in the things which are tem-
oral. But this is to deny the very
irpose for which God created the
mporal—to give expression to the
ings which are eternal. The king-
om of God is in the world, but
t of the world.

According to the Christian mes-
ge our worth is not determined
what we accomplish. In fact, we
art with our worth before we ac-
mplish anything. We are of value
cause God valued us. The Chris-
n basis for self-esteem is in the
ve that God has shown toward us.
e are of such inestimable value to
od that he gave of himself on the
oss to bring us into fellowship
th him.

If the Christian gospel removes the
essure to prove ourselves by be-
ming a success, what incentive is
t to do anything of value? The
essure that is removed is egocen-
c pressure—the pressure to build
our own ego. When God removes

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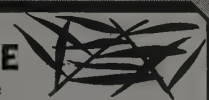
By Jens Larsen



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this pressure we are not left in any vacuum. Instead we receive a new motivation for action. By removing the stimulation to seek our own ends, we are free to do things out of love. The very gratitude that the Christian feels toward the God who has shown such love to him, becomes a spontaneous motive for doing good. He is relieved from the anxieties, inferiorities, and resentments that go with the egocentric pressure to succeed because he knows

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his hope is not in the things are seen but in the things that not seen. Despite our setbacks know that in the final analysis cannot lose.

God Is Relentless

Since it is obviously very im tant that younger men hold to t Christian sense of values as they vote their energies to establish themselves socially, occupation and financially, how can this be done? How can men in t middle and later years avoid a s of futility by dealing with their p lems realistically from a Chris point of view?

Any answer to these quest that puts the responsibility on would only defeat us. The press from our own ego within and f the egocentric culture without too much for us to cope with.

Only God can do it. And he do it for each of us. In fact, he relentless in his determination to it. Our only task is to keep ourse open enough to receive. We do

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ough our fellowship with him. The best, if not the only, way to serve our Christian equilibrium the pursuits of our daily life is begin each day with a session with d. In this way we give him the portunity to keep his influence ve within us. In addition to medi- ing upon a section of the Bible, a od devotional guide such as *A ary of Private Prayer* by John illie will give structure to our fel- ship. The eternal dimension that d is able to add to our vision in s manner delivers us from the rtsightedness inherent in our this- rldly culture. We are delivered m the distorted ideas and des- ctive tensions that exist within se who are driven by the neces- to excel.

This does not mean that we can- become shortsighted or that we y not enter periods of disillusion. loes mean that though these things pen, God is able to bring us out them with an even stronger hold true values than we had before.

To the Leader

. Ask the men to read the article ward Becoming Mature" prior the meeting.

. Request one of the men to be pared to give a digest of the cle.

. After presentation of the above, uss the questions below.

. Throw the discussion open to er questions.

. Discuss the suggested service jects.

. Add others to the list.

Questions for Discussion

. What percentage of men fulfill ambitions for themselves that

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they held at age 21?

2. How would you help a man who has become cynical because of life's disappointments?

3. Why is it that some men seem unaffected by the pressure to succeed and seem to have no ambition at all?

4. How may a wife influence a husband's reactions to the demands made upon him by society?

5. What role does drinking play —if any—in the way the average man faces his demands?

6. Does a person need his own private devotions beyond his family devotions?

7. What suggestions can each give to the group from his own experiences concerning ways and means to vitalize the devotional life?

8. What are the true values of life?

9. How far do these values affect the lives of today's man? Of today's church member? Of today's Brotherhood man?

10. What reasons do we have for believing in immortality?

Suggested Service Projects

1. Search for ways of helping men to feel accepted within the fellowship of the church, irrespective of their particular "success" in life.

2. Present Christian higher education—and, for that matter, education in general—to the youth of the church in ways that deemphasize materialistic and prestige ambitions and that emphasize the fuller development of personality.

3. Suggest to the women's auxiliary of the congregation that members discuss ways to help husbands cope with the pressure of contemporary life.

4. Suggest to the Sunday school class for married couples that members discuss ways of maintaining a spiritual perspective in family life.

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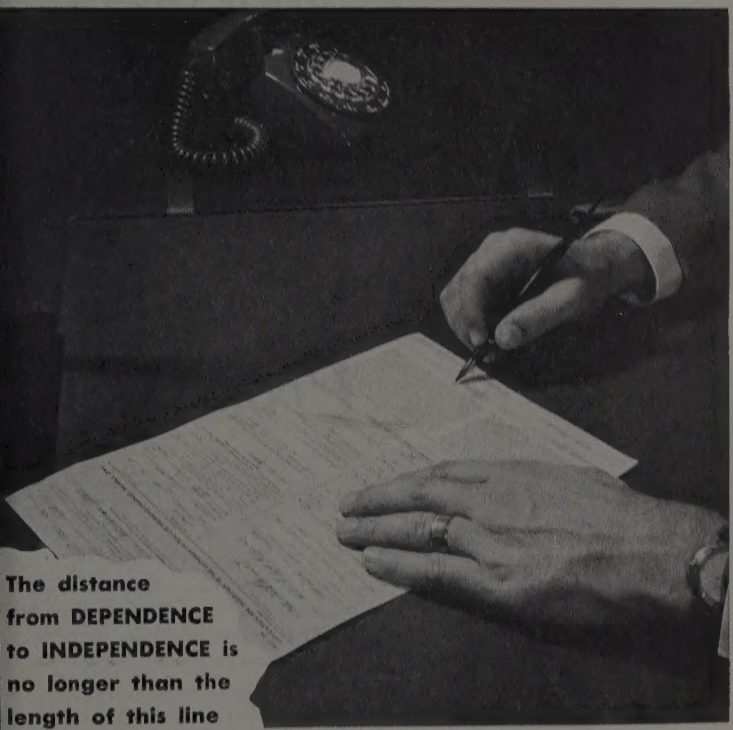

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